

(1)

THE
False Prophet
UNMASK'T,
OR THE
WOLFE
STRIPT OF HIS
SHEEPS-CLOTHING.

In a SERMON

Preached before the Right Worshipful
the Mayor, the Aldermen, and Sheriff, &c.
of the Town, and County of New-Castle up-
on Tyne; on the Anniversary Fast for the most
Execrable Murder of K. CHARLES the
first ROYAL MARTYR.

By JOHN MARCH, B. D. and Vicar of
St. Nicholas in New-Castle upon Tyne.

Pateat, quod noxium est, ut possit conteri, cum patnerit.
Hieron. advers. Jovinian.

*How wast thou not afraid to stretch forth thine hand to destroy
the Lords Anointed? 2 Sam. I. 14.*

L O N D O N,

Printed by J. R. for Richard Randell, and Peter Maplesden,
Bookfellers in New-Castle upon Tyne. 1683.



To the Right Worshipful and Worshipful
Nicholas Fenwick, Esq; Mayor.
Sir Robert Shaftoe, Kt. Recorder.

Sir Ralph Carr, Kt.

Sir Ralph Jennison, Kt.

Sir Nathaniel Johnson, Kt.

Henry Maddison, Esq;

Henry Brabant, Esq;

Timothy Davison, Esq;

Matthew Jeffreyson, Esq;

George Morton, Esq;

Timothy Robson, Esq;

William Blacket, Esq;

} Aldermen.

To Nicholas Ridley, Esq; Sheriff, And to
the rest of the Common-Council of the
Town and County of Newcastle upon Tyne.

Right Worshipful and Worshipful.

Having in Obedience to your Com-
mands sent these few sheets
abroad into the World, I need

A 2

not

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not any Spirit of Prophecy to foretel the Fate and Destiny of them. But however it has been hitherto the usual Practice of our Dissenters to treat those as their greatest Enemies, who tell them the Truth; yet I shall hope for once to find better entertainment among the soberer part of them, when I have prepared them a little by these following Considerations.

(1.) Let it be considered that I have not charged their Party with all those Wild and Barbarous Principles, which might easily have been Collected out of the Writings of Knox, Buchanan, Milton, and other Authors highly admired by them. I have only insisted on some more modest Principles (tho' in truth villainous enough) which have been notoriously owned and practised by the Generality of their Party: so that if they

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they have but the least dram of Charity, they cannot well believe, that either in Preaching, or Printing this Sermon, I designed so much the exposing of their Party, as the undeceiving some honest well-meaning Persons among them, who have hitherto in the simplicity of their hearts followed Schismatical and Seditious Corahs.

(2.) Let it also be consider'd, that they are invited to the Communion of that Church, which has ever been owned by All Protestants abroad, not only for a true Church of Christ, but for one of the best and purest of All the Reformed Churches in Christendome. They are the Words of the Learned Casaubon, (a) *Quod si me conjectura non fallit, totius Reformationis pars integerrima est Anglia,*

(a) Casaub.
Epist. ad Sal-
mat.

a

ubi

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*ubi cum studio veritatis viget studium
Antiquitatis*, Of all the Reformed
Churches in *Europe*, saith that Learned
Critick, There is not in my Judgment
any so sound as the Church of Eng-
land, where Truth and Antiquity go
hand in hand together. Nor are those
Commendations less considerable, which
the Learned and Pious (b) Diodati be-
stows upon our Church, *Florentissima
Anglia, ocellus ille Reformationis, pecu-
linum Christi singulare, &c.* Most flou-
rishing England! thou art the very Eye
of the whole Reformation, the pecu-
liar and choicest Treasure of Christ.
Hear also what is recorded by the Lear-
ned (c) Bancroft to the Honour of our
Church, All the Churches of Europe,
which were then Reformed, under-
standing, saith he of our Reformati-
on did on our behalf clap, as it were,
their

(b) Diodat.
Resp. ad Conv. et
Eccles. Londini.

(c) Bancr.
Serm. at Pauls
Crois.

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their hands for Joy. And as he goes on, the Apology of the Church of England, which shortly after was set forth to justifie our Doctrine, and shew the reasons of our dislike of Popery, hath ever since obtained principal Commendation amongst all the Apologies and Confessions, which hitherto have been set forth by any Church in Christendome. *It is also very remarkable what is reported by two (d) very Learned Persons,* It is well known, *say they,* that there is extant an Harmony of Confessions of all the Reformed Churches in Europe, to shew the world their Christian Agreement, and Communion. And when the Assembly of Divines had in the late times compiled a Confession of their Faith, and got it excellently Translated by a good *Latineſt*, they sent it abroad in that

a 2 form

(d) *The Bishop of Cork and Ross in Ireland. and D. Durel.*

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that form with a desire and design to have it inserted in the then new Edition of the Harmony of Confessions. But the Forraign Churches stood constant to the former Confessions of the Church of *England*, and rejected this new one, as that which was likely to spoil their whole Harmony. *Sure then those Men must needs be full of Choler, who can be angry in earnest, when they are invited to the Communion of the Church of England, to which all the Reformed Churches yield the right hand of Fellowship. And they have as little reason to be angry, when at any time they are dissuaded from joyning with those Schismatics, who are disowned and rejected by all the Protestants that are in Christendome: But if all this cannot prevail with them, I would desire them*

3. In

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3. In the third place to consider, that those, who were accounted the most Learned and Pious of their own Party, have since His Majesties Happy Restauration returned into the Bosom of the Church of England; this we know was done by Reynolds, Lightfoot, Conant, and others; nay, even Mr. Baxter, (tho' he lives a perfect contradiction to himself,) does yet think it his duty to frequent Prayers and Sermons, and also receive the Sacrament according to the usage of the Church of England, why then should any amongst us be so much in love with Schism, as to hate those who endeavour to reduce them into the Communion of the Church of England, with which Church all the Reformed Churches in Europe hold Communion, and the very fiercest of her Adversaries, such as Mr. Baxter, think not their Souls safe,

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safe, but in Communion with her?
But

(4.) If neither the judgment of all the Protestant Churches in Christendome, nor yet the judgment of the most Learned and Pious of their own Party will sway with them, I shall beg but one thing more of them, Namely, That they would consider the Character St. James (e) gives of the true Religion, It is, saith he, first pure, and then peaceable. That Religion therefore cannot be true, which teaches Men to Depose, Fight against, yea, Murder even the best of Princes. Yet such is the Religion of our Adversaries, as I have proved in this Sermon, by irrefragable Arguments drawn from their avowed Principles, and most notorious Practices.

And

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And since these things are so, I am confident; all sober well-meaning Persons amongst our Dissenters will judge me more worthy their thanks, than their censures for giving them such seasonable Advice as they will find in the following Sermon; and I the rather believe this, because it is the same Advice (f) Mr. Baxter, the Champion of their Party has formerly given, I charge you, saith he, That if God should give me up to any Factious Church-rending course, that you forsake me, and follow me not a step.

(f) Baxt.
Ep. Ded. to his
Saints Resp.

I hope these few Considerations will suffice to justify the Design both of Preaching and Printing this Sermon.

I have

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*I have no more to add, besides my
heartly Prayers for the Prosperity of this
renowned and Loyal Corporation, and
the unfeigned Subscription of*

Right Worshipful and Worshipful,

Your most Obliged, and

Devoted Servant,

John March.

MAT-

MATTHEW 7. 15, 16.

Beware of false Prophets, which come to you in sheeps-clothing, but inwardly they are ravening Wolves, ye shall know them by their Fruits.

YOU'L find Almighty God threatening the Watchmen of *Israel* in the Prophecy of *Ezekiel*, (a) that if ^{(a) Ezek. 33.} they saw the Sword coming, and they did not blow the Trumpet to warn the People: if the Sword came, and took away any Person from among them, tho' he were taken away in his Iniquity, yet his Blood should be required at the Watchmans hand. We are told also by our Saviour himself, (b) that they who see the Wolf coming, and leave the Sheep to be caught or scattered by him, are Hirelings, and far from
 B being

^(b) Joh. 10.
13.

(c) Euseb.
in vita Con-
stantini.

(d) Act. 20.
29, 30.

being good Shepherds. Now there is no Sword (c) so dreadful, as that two-edged Sword of Schism and Division, which at once destroyes both Bodies and Souls: There are no Wolves so dangerous, as those that prey upon Christs Flock, and make his Sheep to stray away from his Fold. And now if those whom God has appointed to be Watchmen and Shepherds, if they should neglect to warn their People, they would deserve that brand, (which hitherto most unjustly has been set on too many) namely that they are Thieves, and Robbers, and dumb Dogs. Seeing therefore we have both seen and felt by woful experience, what the (d) Holy Ghost long ago foretold in the Gospel, namely that grievous Wolves should enter into the Church of God, not sparing the Flock: that there should certain Men arise among our selves, speaking perverse things, and drawing away Disciples after them; since, I say, such things as these have happened amongst us; I do not, I cannot understand, how Ministers can discharge that Duty which they owe to God: or exercise that best kind

kind of Charity which is due to the Souls of Men; If they do not acquaint them with the danger of seducing Spirits, if they do not endeavour what they can to keep them in the Fold of Christs Church: and teach them both to know, and avoid such ravening Wolves; as are said in the Text to come in sheeps-clothing.

This short Apology will not be thought unnecessary, if it be remembred, how many in this place have been formerly so wicked as to pass very severe censures upon their Ministers, only because they have been so far conscientious, as in some measure to discharge that important Duty, both God and Man call aloud for on such a sad and lamentable occasion as this. And now that you hear it is my Duty to warn you at this time against those false Prophets, who have hung this Day with Blackness and Mourning. How can I better discharge this Duty, than by giving you the Advice of our Saviour himself? And where does our Saviour give any Advice of this Nature more full and more plain than that which is contained in the Words now read

unto you ? *Beware of false Prophets who come to you in sheeps-clothing, but inwardly they are ravening Wolves, ye shall know them by their Fruits ?* To handle which words, so as may best comport with this sad and lamentable occasion, we will consider

1. That more General Description our Saviour gives of these false Prophets, they are such as come, and they come to you in sheeps-clothing.

2. We will consider that more particular Direction our Saviour here gives for the farther Discovery of them, *ye shall know them by their Fruits.*

3. We will consider also the Caution here given, *Beware of false Prophets, who come to you in Sheeps-clothing, but inwardly they are ravening Wolves, ye shall know them by their Fruits.* I begin with the first of these.

1. The General Description our Saviour here gives us of false Prophets, and this Description consists of two parts.

1. They

1. They are said to come. And
2. They are said to come to you in sheeps-clothing.

1. These false Prophets are said to come. The Greek Word which we render come, signifies (as (e) some observe) to come on their own heads, to come before they are sent, to come without a just, and a lawful call; so that these false Prophets are such which God himself complains of in the Prophet (f) *Jeremy, I have not sent them, yet they run, I have not spoken to them, yet they prophesied.* (e) *Musculus, Pelargus, Brugensis, Schmidius.* (f) *Jer. 23. 21.*

We find also (g) *Tertullian* using the word of the Text to this very purpose, *Quisquis es, inquit, prius ede qui sis, & a quo venias, & quod in nos tibi jus.* Whoever thou art, saith that Eloquent Father, who comest to preach among us, tell us first, who thou art? and from whence thou comest, and who has given thee any Power and Authority to preach among us? For no Man (h) must take the Honour of the Priesthood upon him, but he that is (g) *Tertul. cont. Marcion.* (h) *Heb. 5. 4.*

B 3 cal-

(i) *Vocationis modum si spectemus, aut sit a Deo immediate, aut mediate, aut extraordinario, aut ordinario. Synops. Leident. per. Theolog.*

(k) *Immediata & extraordinaria vocatio est, qua nonnulli ad munus docendi, regendique Ecclesiam a Deo vocantur absq; hominum opera & interventu & donis extraordinariis exornantur, qualis olim fuit Apostolorum, &c. ibid.*

(l) *Conc. Carth. 4. Can. 3. & Eccles. Alex. Constit. c. 6.*

(m) *Beve-reg. in Can. Apost. 2.*

(n) *Beve-reg. ib. Dodwell, Saywell, &c.*

called as *Aaron* was. (i) Now there can be no call pretended, but one of these two, an extraordinary, or an ordinary call. An (k) extraordinary call proceeds immediately from God, who never Commissions any this way, but he also furnishes them with extraordinary gifts, such as the Apostles had, who were able to work Miracles, and speak all manner of Languages. An ordinary and mediate call is that which Ministers receive, when they are ordained to their Office by the Bishops, or Governours of the Church. I say by the Bishops, who are the Governours of the Church: For we do not find in all the Bible, nor yet in Ecclesiastical History, that the Power of Ordination was ever allowed unto bare Presbyters. (l) They may indeed assist Bishops in their Ordinations; for *Timothy*, though he was principally ordained by the laying on of *St. Paul's* hands, yet we read also he had the laying on of the hands of the *Presbytery*: And so at this day, (m) our Church allows *Presbyters* to assist Bishops in their Ordinations. But notwithstanding all this (n) (as Learned Men have proved

proved at large) there is not one instance of *Presbyters* Ordaining Ministers without a Bishop to be found either in Scripture, or in the whole History of the Church for One Thousand, Five Hundred Years: (o)

This Power was still appropriated unto Bishops. And I shall not need to add any

farther confirmation of it than the (p) known Testimony of St. *Jerome*, who as

he was one of the Learnedst of the Fathers, could not be ignorant of this Truth, and

being himself but a *Presbyter*, and no great Friend to Bishops, cannot be presumed to

make a lye in favour of them, and yet this Learned Father comparing Bishops and

Presbyters, still puts in his *Excepta Ordinatione*, alwaies acknowledging Bishops to

have the sole Power and Right of Ordination. From which premisses it will be ea-

sie to infer that there are too many false Prophets among those Separatists, who

preach in Conventicles.

If these Men pretend any extraordinary call, they are obliged to make it good by

shewing us their extraordinary qualifications. But as to an ordinary call, they can

have

(o) Can.
Apost. 2. cum
Balsam. Zonar.
& Arist. Adde
Syn. C P.
Can. 4. Con-
cil. Hispal. 2.
Can. 5. 6.

(p) Quid fa-
cit, excepta or-
dinatione, episco-
pis, quod Pres-
byter non faciat.
Hierom ad
Evagrium.

(*) p. 237.
of his 5 Disput.

have none, since (*) Mr. *Baxter* has told the World, that they are generally ordained *non tantum absente sed spreto Episcopo*, i. e. not only without, but also in Opposition to, and Contempt of Bishops. For this reason our Church does not admit any of these men to the work of the Ministry without Reordination: and consequently all such as are true Sons of the Church, are obliged to look upon them as no true Ministers: And if they are no true Ministers, if they have no lawful Call, we have good reason to follow our Saviours advice, and beware of them. For whosoever shall imploy such pretended Ministers as these, either in Baptizing their Children, or in any other part of the Ministerial Function, must either conclude that the Church of *England*, and the whole Church of God have been strangely deceived for One Thousand Five Hundred Years; or else they must conclude they can receive no true Sacraments, nor any true Ministerial Benediction from them. For the saying of (q) *Luther* is very remarkable in this matter, *Qui non vocatus docet, non sine damno & suo & Auditorum docet*,

(q) Tom. 2.
Lut.

docet, quod Christus non sit cum eo. He that preaches without a lawful Call, saith he, preaches to the prejudice both of himself, and his Hearers, because Christ will never bless the Labours of such factious Intruders.

But here I know some will be ready to
 Object, that Mr. *Baxter* and others cannot
 but have a lawful Call, because they were
 formerly ordained by Bishops, and swore
 Canonical Obedience to them. *Obj.*

To this I answer, that if the case be thus
 with them, as I cannot deny, yet seeing
 they have taken the Covenant, and other
 contrary Oaths; they must needs stand
 convict of horrid Perjury: And this (till
 they give the World sufficient demonstra-
 tions of their sincere Repentance) is in
 truth such an extraordinary qualification,
 that we need not much envy them the Ho-
 nour and Reputation of it. Thus we have
 considered the first part of the Description,
 these false Prophets are such as come before
 they are sent; they do not tarry for a law-
 ful Call: But this is not all, for our Saviour
 adds *Sol.*

C

adds in the next place, that they also come to you in sheeps-clothing. By sheeps-clothing in this place we are to understand all that varnish of Hypocrisie, all those pious frauds, and specious pretences, by which false Prophets make Merchandize of Souls, and accomplish their evil, and wicked de-

(r) Rom. 16. signs. St. (r) *Paul* calls them good words,

18.

(s) 2 Pet. 2. 3. and fair speeches. St. (s) *Peter*, feigned

words. It has alwaies been the practise of Factionous Schismaticks to paint their impious Innovations with the specious colours of Piety and Religion: And in truth, Piety and Religion command such a General Love, such an Universal Veneration, that the very shew and counterfeit of them have deluded Thousands into erroneous wayes.

(t) Catho.
Theol. prefat.

Mr. (t) *Baxter* himself has very well observed, that the bare appearance of more spirituality and greater strictness was that which drew *Tertullian*, tho' a Learned Father of the Church into the Tents of *Montanus*. It was this pretence of more Piety and greater Purity, saith he, that boyed up the credit and reputation of the *Donatists*, and, as he goes on, such fair shews as these, kept

kept up the cause of the *Priscilianists* and
Manichees, and were the main strength of
 the Antient *Novatians*. But neither Mr.
Baxter nor we have any great necessity of
 raking among Antient Hereticks to find a
 proof of our Saviours words: those false
 Prophets and Factious Seducers, who were
 the unhappy Instruments of our late Confu-
 sions, did repeat, and that with advantage,
 all those specious Artifices and Disguises
 which had been practised by former Schis-
 matics. For the *Royal Martyr* of this day
 found by sad experience what his (u) Roy- (u) *Δαφ. Βασ.*
 al Father had told him before; Namely,
That under the pretence of Religion, he should find
from this sort of people the most Barbarous and
Bloody Villanies in the World. And (w) he (w) *'Εκ. Βα-
 σιλ. α. 27.*
 himself had too much cause to say as we
 find he does to his Son our now Gracious
 Sovereign: *I have observed, saith he, that*
the Devil of Rebellion doth commonly transform
himself into an Angel of Reformation: And
when Mens Consciences accuse them of Sedition and
Faction, they stop its Mouth with the Name and
Noise of Zeal and Religion. And how ex-
 actly did the Actions of our Modern Schis-
 maticks

maticks agree with these Royal Observations ? We know like painted *Jezabel* of old, they kept their Fasts, till they were possessed of *Naboths* Vineyard, and had murdered one of the best of Men. We know the most Eminent of their Clergy taught in their Sermons before the Parliament, that (x) to fight against the King was to fight for Peace and Reformation : that the War was Gods Cause, and should at last prevail. They called following the Parliament, following the Lamb, and fighting the Lords Battles against the Mighty. How (*) many Thousand Ignorant Souls did they hurry into Rebellion, and afterwards to Hell, by styling those that were Zealous, the *Baraks*, the *Mordecaies*, and the Religious Patriots of their Country ; and when any of them chanced to dye, they wanted not their Popes to Canonize them for † Saints : This Honour we know Mr. *Baxter* (y) allowed to *Pim*, *Brooks*, *White*, *Burton*, and others, who were the chief Incendiaries of the late Rebellion.

The Liturgy of our Church, (z) tho' composed with all the Learning and Piety, and

(x) Calamy.
Marshall
Boden, &c.
in *Evang. Ar-*
mat.

(*) See
Baxters H. C.
p. 486.

† Calamy
on *Jos. 24. 15.*
p. 57.

(y) See his
Saints Rest in
the first and se-
cond Editions of
that Book : He
has in later
Editions very
quittingly thrust
them out of his
Saints Rest.

(z) *Barnets*
History of the
Reformat.

and sealed also with the Blood of such glorious Martyrs, as *Cranmer, Ridley, Latimer*, and the like : tho' (a) it had been applauded by the concurrent Testimonies of the most eminent Divines abroad, such as *Melancthon, Bucer, Fagius, Peter Martyr*, and others : Nay, tho' it was known to be the envy, and pardon me if I say the (b) terror of *Rome* too, yet these pretended Reformers termed it no better than (c) Rubbish and Trumpery, yea, the great (d) Plague-sore of the Nation ; yea, farther yet, a (e) parcel of mockery and Jesuited Popery, as bad as any that was to be found in the Mass-Book it self. And that the deluded people might with greater zeal joyn with them in turning it out of the Temple ; they blasphemously pretended that their own conceived Prayers were no less than the Effusions and Inspirations of the Holy Ghost. In a word, our Prelacy, our Discipline, our Worship were in their esteem no other than Popish, (f) Superstitious, and Anti-Christian. By such Scenes of Piety and Religion as these, did our Modern Schismaticks accomplish one of the bloodyest Tragedies that was ever acted

(a) Bancrofts
Serm. at Pauls
Cross.

(b) Hence
our Liturgy
when it was
first Translated
into French,
was presently
prohibited in
France. vide
Stylman in his
denial of the
Liturgy.

(c) Vicars
Jehovah Jireb.
Coleman before
the Commons
1643.

(d) Loves
Sermon at Ux-
bridge.

(e) Dissen-
ters sayings,
p. 22.

(f) Coleman
before the Com-
mons. 1643.
Burroughs be-
fore the Com-
mons. 1641.
Newcomen,
1642. Baxters
5 disputat. &
concord. p. 122.
Owens Thank-
giving Sermon.
1651, &c.

on the Theater of the World: It was such sheeps-clothing as this, which gave them the opportunity of shewing themselves at last most ravening Wolves, such as were not afraid to bring the best of Princes, and one of the best of Men to the fatal Block. But our Gracious Sovereign was not unwilling to dyea Martyr for the Church of England: and as all his Life long he had been the nursing Father of it, so at his Death he left her the richest Legacy he could, even the most Honourable Character that could possibly be conferred on the best of Churches. For he (g) saith thus in his Advice to his Son, our now Gracious Sovereign, *The best profession of Religion, I have ever esteemed that of the Church of England; In this I charge you to persevere, as coming uearest to Gods Word for Doctrine, and to the Primitive example for Government.* And in his Advice to the (h) Duke of York, which I hope he will alwaies remember, he gives this Dying charge, *If you never see my Face again, I do require, and intreat you, as your Father, and the King, that you never suffer your Heart to receive the least check or dissatisfaction from the true Religion established*

(g) *Eten.*
Barn. c. 27.

(h) *Ibid.*
P. 230.

blished in the Church of England. I tell you I have tryed it, and after much search and many Disputes have concluded it to be the best in the World, as keeping the middle-way between the pomp of superstitious Tyranny, and the meanness of Fantastick Anarchy. These Noble Characters which have been given our Church by one of the greatest of Kings, and one of the best and wisest of Men, will, I hope, be sufficient amulets against all those black slanders and calumnies, all those specious pretences of Piety and Purity, which have been, and still are used to the prejudice of our Church by such false Prophets as come to you in sheeps-clothing. Thus I have dispatched the first General, I proposed the more General Description our Saviour here gives us of false Prophets, they are such as come before they are sent, and they come to you in sheeps-clothing. I proceed now to the second General proposed.

2. That more particular direction our Saviour here gives for the farther Discovery of these false Prophets, ye shall know them by their Fruits : By Fruits in this place we are to understand the Principles and Practises

ses of these false Prophets: and indeed since there are no casements set upon the breasts of men, through which we may view their Hearts, and spy out their wicked designs, we have no better way to judge false Prophets by, than what our Saviour here directs to, namely, their Principles, and Practises.

1. Let us consider the principles of those Prophets, who were unhappily engaged in the late Rebellion, and we shall find them to be in the number of those false Prophets, which are here condemned by our Saviour. And here it were no difficult matter to present you with a large (i) Catalogue of very dangerous principles which have been preached, and printed by our Modern Schismatics, but the time will only allow me to mention these three, which seem to have had the greatest influence on the Rebels of this Day.

1. One dangerous Principle, which mainly influenced the Rebels of this day, and which was preached and printed by these false Prophets the better to carry on the late Rebellion was this, namely that (k) all power

(i) Such as you'll find in Bancrofts survey and dangerous posit. Lyfismachus Nicenor. Evangel. Armat.Foulis's History of pretended Saints. Sir William Dugdales short view of the late troubles.

(k) Jus populi. p.1.1644. Lex Rex. p. 177.

power is originally seated in the people, and derived from them. This indeed was the *πηγὴν ἁπάντων*, the source and Fountain of all our Miseries; but the falsity and weakness of this principle will easily appear, if we consider that all Power and Authority flows originally from God.

(l) *Vengeance is mine, saith the Lord, I will repay it.* So that if the People have any such Power, they must derive it from God, but we do not find in all the Bible, that God ever gave any such Power or Authority to the People, nay, we find the contrary in these Sacred Oracles, and that God has given this Power to Kings and Princes.

(m) *By me Kings Reign, and Princes Decree Justice,* saith God in the Book of Proverbs. It is not said that Kings do Reign by vertue of any Power or Authority derived from the People, but *by me*, saith God, *Kings Reign.* (n) Hence the Higher Powers are said to be Ordained by God: and they are called the Ordinance of God, and the Ruler is styled the Minister of God, and not the Minister of the People. Thus it is plain from Scripture, that Kings and Princes derive their Power and Authority from God, and

D

not

(l) Rom. 12.
19.(m) Prov. 8.
15.(n) Rom. 13.
1, 2, 4.

not from the people. And indeed it is impossible they should receive their Sovereignty from the people : for the Sovereign Power does chiefly denote the *Jus gladii* or Power of Life and Death ; now it is well known that no private person has Power over his own Life, much less over the Life of another ; and consequently, it is impossible that the People should give that Power to Kings which they never had themselves.

2. Another dangerous Principle which these false Prophets preached up to carry on the late Rebellion was this, (o) Namely, that the Parliament without the King is the Supreme Authority of the Nation, as being made up of the Representatives of the People. It was usual for them to Teach that the King is indeed *Major Singulis*, but *Minor Universis*, greater than any One of his Subjects taken singly, but less than them All Assembled in Parliament : Prove, saith Mr. Baxter, that the King is the Highest Power, and I'll offer my Head to Justice as a Rebel. But if it will do him any real kindness, and not any such mischief as he so rashly calls for upon himself ; I shall not doubt to prove as much as he desires. For this second principle

(o) Jenk.
Theses out of his
humble Petition
printed. 1651.
Calamities Theses
p. 22. 37, 38.
taken out of his
Sermon before
the Lords, and
printed 1644.
Marshall in his
Sermon, 1645.
Lex. Rex.
p. 377.
Bax. H. C.

ciple is evidently built upon the first as its basis and Foundation, and consequently must stand and fall with it. For if the Sovereign Power does not reside in the people, as I have proved already, then it will follow inevitably that they cannot confer any such Power upon their Representatives in Parliament. Besides (p) St. Peter, who cannot ^{(p) 1 Pet. 2. 13.} be presumed to flatter Princes, or rob the populacy of any Power, or Right Almighty God ever invested them with, tells us in most expresse terms, that the King is Supreme. And indeed if the Parliament had any such Power above the King as these men pretend, they do ill to Petition his Majesty, when they may Command, they do ill to style themselves, as has alwaies been usual in all their Addresses to him, His Majesties most Loyal Subjects assembled in Parliament. But I shall not need to add any farther Confutation of this most pernicious principle than what may be drawn from the Oath of Supremacy, where the Kings Highness is said to be the only Supreme Governour of this Land in all Causes whatsoever. From which Oath it is most plain, that the Parliament is so far from being

ing above the King, that they are not allowed so much as to be coordinate with him, but he is styled the only Supreme Governour of the Land.

3. I shall name but one dangerous Principle more, which these false Prophets preached up to carry on the late Rebellion, and it was this, Namely, (q) that to disobey Princes, who submit their Scepters unto Christs, is indeed Rebellion; but to resist and take up Arms against wicked Princes, is just, lawful, and warrantable. But how contrary is this both to the Precepts and Examples of Christ and his Apostles?

We know Christ commands us to lay down our Lives without the least resistance for his and the Gospels sake : and what our Saviour taught by Precept, he taught by Example too ; for he lived and dyed an Obedient Subject unto *Cæsar*, patiently submitting himself to his wicked Governours, tho' he had at his Command more Legions of Angels, than they had Legions of Men.

Has not (r) St. Paul also told us plainly, that they who resist, shall receive unto themselves Damnation, and that we ought to be subject, not only for Wrath, but also for

(q) Caryl
on Rev. 11.
v. 16, 17.
p. 15. Marshal
on 1 Chron.
12. 38, 39, 40.
p. 7. 18, 20.
Baxter H. C.
p. 486.
Case before the
Commons. 1644.
&c.

(r) Rom. 13.
2.

for Conscience sake. And when did St. Paul preach such Doctrines as these, but when such Monsters of wickedness as *Caligula*, *Claudius* and *Nero* swayed the Scepters of the World? These were some of those dangerous Principles which were owned, taught and printed by our modern Schismatics, and by these, (if there be any truth in the Gospel) we may know them to be in the number of the false Prophets of the Text: and we shall be yet farther confirmed in this belief, if in the

2. Second place, we take a short view of their practises. It is the saying of a late (s) famous Author, that there has not been any Massacre or bloody Wars or Strata-
 gems against the Magistrate, any Treason or Rebellion committed in *Europe* for these last Hundred Years, but what was carried on by one of these two Parties, the *Papists* or the *Presbyterians*. It would therefore be a task fitter for a large History, than the close of a Sermon, to give you a full Relation of all the bloody and barbarous practises which have been perpetrated by our Modern Schismatics. The time will only allow me at present to make some short reflections on

(s) Mach.
 Red. p. 71.

(t) Foulis
and Nalson in
their Histories.

(u) See
Evang. Armat.
and the Dissen-
ters sayings,

(w) Remem-
ber how far I
have gone with
you in the War,
Sec. Baxt. H. C.
Preface to the
Army.

(x) Marshal
on 1 Chron. 12.
38. p. 21.
Case on Ezek.
20. 25. p. 11.
Herle on Gen.
22. 2. p. 23.

(y) In his
plea for peace.

their carriage and behaviour towards the Royal Martyr of the Day. Now these were the (t) Men who blew the first Trumpet of Faction and Rebellion. These were the Men who in their Sermons (u) libel'd the Government, and in stead of preaching the Gospel of peace, animated their Disciples to fight against the Lords Anointed. These were the Men who followed the Parliaments (w) Armies into the Field, and by the sharpest invectives they could invent, whetted their Swords against the best of Princes. These were the Men, who tho' they refused to observe the Festivals of our Church, yet were ready enough to keep dayes of Rejoycing and Thanksgiving for Victories obtained over their King. In a word, these were the Men, who preach'd from our Royal Martyr his Subjects, his Arms, his Moneys, his Laws, his Credit, his Liberty, and at last his (x) Life. And because (y) Mr. Baxter, who, (as the Learned *Stillington* observes) is resolved to dye with his stings in the wounds of Gods Church, because I say, this Champion of the *Non-Conformists* has endeavour'd of late to clear his Party of all the Blood, which

was

was shed in the late Rebellion, and charge it upon our Church, I shall crave leave to add, what is said to the Honour of our Church by our Royal Martyr, who no doubt was as able as any to judge of his Friends;

(2) *scarce any one*, saith he, *who hath been a beginner, or Active prosecutor of this* ^{(2) 'Em.} ^{Bas. p. 230.}

late War against the Church, the Laws, and Me, was; or is a true Lover, Embracer, or Practicer of the Protestant Religion established in the Church of England. This our Royal Martyr has said to the Immortal Honour of our Church,

whereas (a) *Salmasius* tho' a Presbyterian himself, has been forced to confess to the ^{(a) Defensio Regia.} Eternal Infamy of our Adversaries, Namely, *That the Presbyterians held the King by the Hair, whilst the Independents struck off his Head.* ^{Fecit cui prodest scelus. Sen.}

Thus I have dispatched the second General, shown you how you may know these false Prophets by their Fruits; shown you how both their Principles and Practices have abundantly declared unto the World, that however they may wear sheeps-clothing, yet inwardly they are but ravening Wolves. And now I hope you will easily pardon me, if in the third, and last place

3. I remind you of our Saviours Caution,
and

and beg of you to beware of such false Prophets as come to you in sheeps-clothing : Ye know the Men and their Communication ; ye have heard their Principles, and have felt their Practises : Be wise therefore for the future, and carefully distinguish between the Lamb-skin, and the Wolf. Suffer not your selves to be cheated again by a fair Crew of Religion and Reformation ; to be undone once more by specious pretences of Liberty, Property, Conscience, and I know not what. *In vain, (b) saith Solomon, is the snare laid in the sight of any Bird :* And we shall deserve to be Chronicled for the greatest of Fools, if the sad experience of our late confusions should be all lost upon us. We know there are still too many such false Prophets very busie and Active in the Land. How has the fruitful Press teemed of late with scandalous Libels both against Church and State ? As they had formerly a solemn League and Covenant ; so they have since formed an Association of a much more dreadful Aspect. So far have they been from disowning their bloody Principles and Practises by any publick recantation, that they seem rather to be grown much sonder of them,

17. (b) Prov. 1.

them, especially if we consider how many Tumults, Riots, yea, Rebellions too have happened in this unfortunate Island from the first rising of *Venmer*, to the late Rebellion at *Bothwel-Bridge*. And now that publick Authority awaken'd by such frequent Alarums is indeavouring what it can to secure this Nation from the danger of such false Prophets by a necessary execution of the Laws upon them: it cannot be unseasonable to enforce the Caution of the Text a little farther, by shewing you briefly.

1. How hainous a sin it is to make any Schism in the Church. And

2. How hainous a sin it is to make any Rebellion in the State.

1. Let us consider how hainous a sin it is to make any Schism in the Church. The Papists are commonly branded for dashing the second Commandment out of the first Table; and it were well if none did endeavour to dash the first Commandment out of the second Table. But it seems some there are who fear not to assert,

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that Non-Conformists, if they are not otherwise scandalous in their Lives, run no hazzard at all of their Salvation, tho' they live all their dayes in a state of Separation from the best of Churches, and dye without any sign of Repentance for their Schism. But such men as these, have either no Charity for the Souls of Men, or are are strangely ignorant of the cursed Nature of Schism. For (c) *Ignatius* that famous Martyr informs us thus, whosoever followeth him that maketh a Schism, believe it, he shall not inherit the Kingdom of God.

(c) *Ignat. ad Philad.*

(d) *Oprat. p. 72.*

(d) *Optatus* is not less severe in this matter, who often repeats it as a known Maxime of the Church, *Extra Ecclesiam nulla est salus*, intimating that the *Donatists*, and such like Schismatics, tho' they had Scriptures, Sacraments, &c. as well as the Catholics, yet could have no solid hopes of Salvation out of the Communion of the Church. So dangerous a sin is Schism in the judgment of the Pious Bishop *Hall* (e) that he confidently avers, a private Murderer shall make an easier Answer at the last day, than such a publick Disturber. (f) *St. Austin* goes yet farther, and makes Schism a sin more

(e) See his mischief of Schism.

(f) *Aug. Epist. 162.*

more dangerous than Idolatry ; for as he observes, those who made the Golden Calf, were only punished by the Sword, whereas *Corah*, *Dathan* and *Abiram*, who made a Separation in *Israel*, were swallowed up quick by the divided Earth ; so that by this Diversity of Punishments, saith he, we may

know Schism to be a greater crime than Idolatry. (g) *St. Chrysostome* carries the matter higher yet, and makes Schismatics more criminal than those who pierced the Body of Christ ; and indeed his reason is very considerable ; for, saith he, Christ gave his Natural Body for the preservation of his Mystical Body, and yet this is that Body of Christ which Schismatics wound and tear in pieces : And sure if Schism be more dangerous than Idolatry, more hainous than Murder, yea, more abominable than the Murder and Crucifixion of our Saviour, it can be no such Venial sin as some Men are pleased to fancy. There must for certain be something more than ordinary in this sin of Schism, that makes these Learned and Pious Men represent it in such black and ugly colours.

(g) *Chrys.*
Hom. in Ephes.

(h) Rom.
16. 17, 18.
Ephes. 4. 3-7.
Phil. 2. 1-4.
1 Cor. 13. 1-4.

(i) Chryf.
in Act. Hom. 33.

(k) Melanct.
Resp. ad Sta-
phyl.

Indeed this is that sin, which is directly contrary to all those (h) rules Christ and his Apostles have given in the Gospel concerning Love and Unity. This is that sin which is diametrically opposite to Charity, the greatest of Graces, and without which, St. Paul tells us all other gifts will profit us nothing; this also is that sin which has occasion'd the ruine and destruction of innumerable Souls. What lamentable complaints does St. (i) Chrysostome make concerning the Divisions of his times? *The Infidel, saith he, the Heathen comes, and saith, I would gladly be a Christian, but I know not whom I should follow, there is so much strife and dissension among you Christians, that I know not what Doctrine to chuse, what Faction to joyn with, since every one cries out, I am in the right.* (k) Melancthon writes also of his times, that sad complaints of this Nature were made by many, who began to loath Popery; *Quos fugiamus, habemus, quos sequamur, non intelligimus.* We understand, say they, whom we should avoid, meaning the Papists, but whom to follow among so many Sects of Protestants, as yet we know not: And may we not add from our own sad experience, that

that our late pretended Reformers, whilst they pretended to purge the Church of Popery, became the best Factors *Rome* ever had, and by their unhappy, and most unchristian divisions, sent innumerable Proselytes to that Idolatrous Church. And as Schism does all this mischief to the Souls of private persons; so it threatens no less than ruine to the whole Church of God. *Julian* (l) the Apostate, who was no fool, did not persecute the Christians as other Emperors had done before him, but encouraged their Factions and Divisions, as being the most compendious way to accomplish their ruine; and we know (m) our Saviour himself has told us, *That a house divided against it self, cannot stand long*. If therefore you do seriously consider this cursed Nature of Schism, I am confident you will be more mindful of our Saviours caution, and beware of those false Prophets who would draw you to it. But

(l) Socrat.
Sozom. &c.

(m) Mar. 25.

2. Consider also how hainous a sin it is to make Rebellion in the State. Schism is a fruitful evil, and seldom rests, till it has improved it self into open Rebellion. If

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the

the time would allow, it were easie to shew how many Wars were raised in the *Roman Empire* by the *Novatians*, the *Donatists*, and other *Schismaticks*? but our own Experience may very well suffice at present, especially since St. (n) *James* has told us, that where envying and strife is, there is confusion, and every evil work. I cannot at present inlarge on the sin of Rebellion, but we may conclude it to be hainous enough, since St. (o) *Paul* has told us, that *they who resist, shall receive unto themselves Damnation*. As therefore ye abominate two such horrid sins, as Schism and Rebellion; remember the Caution our Saviour here gives in the Text, and beware of those false Prophets, who will tempt you to them. Ye know their Principles, ye know their Practises, by such Fruits as these ye cannot but know them.

(n) Jam. 3.
16.

(o) Rom.
13. 2.

(p) 2 Epist.
3. v. ult.

I shall conclude all with the Exhortation of St. (p) *Peter*, seeing therefore, beloved, ye know these things before, beware, lest ye also being led away with the Errour of the Wicked, fall from your own stedfastness, but grow in Grace,
and

and in the Knowledge of our Lord and Saviour, Jesus Christ, to whom with the Father and the Eternal Spirit, be ascribed as is most due, All Honour and Glory, now, and for evermore, *Amen.*

F I N I S.

and in the knowledge of our Lord and Saviour, Jesus Christ, to whom with the Father and the Holy Spirit be ascribed as it is written, All Honour and Glory now, and for evermore, Amen.

FINIS